

881 All boys do not seem to have approached the ordeal of fasting with  
785 the proper religious feeling. One instance in particular showed any-  
787 thing but a reverent attitude; this is so amusing that it is here  
given in the exact words of the Indian:

When I was a young boy, my folks made me fast together with a boy named Madudjeka. We were supposed to go to the hills and cry until the spirits blessed us. However, whenever we looked at each other and at our charcoal-blackened faces we could not refrain from bursting out laughing. Whenever we made up our minds to cry, something or other would induce us to look at each other and the laughing would begin all over again. When the time for our return to the house came, we didn't present the slightest indication of having cried, so we took some saliva and made long streaks on our faces.

Young girls and women are also encouraged to fast to obtain the war honors.

881 Menstrual lodges.—Fasting at puberty by girls was inseparably con-  
785 nected with their retirement to menstrual lodges. Sometimes there was only one girl in each menstrual lodge, sometimes there were as many as three. From the time of her first menstrual flow to her climacteric a woman retired to a menstrual lodge every month for a few days. An excellent account of Winnebago customs in this respect was obtained in a text from a male informant, and, although somewhat discursive, it is given in full here:

As soon as a woman begins to have her menstrual flow she has to retire to a menstrual lodge and to be careful never to come in contact with any sacred objects. If she did, those objects would all lose their power. Everything that is holy would immediately lose its power if a menstruating woman came near it. A holy woman or a holy man or even a holy child would be affected by the proximity of a menstruating woman. Their holy condition would immediately disappear. In a similar way, if food were served to a sick person from the same dish used by a menstruating woman the sick person would become far more sick.

The food for a menstruating person is always cooked separately. Special dishes are used and special fireplaces are made.

If a person possessed any medicines, they would lose all their power if a menstruating woman came in contact with them. If any person should enter a menstrual lodge, in after life, whenever he fasted, he would not be blessed by any spirit. However, there is one thing that a menstruating woman is afraid of, and that is the war bundle. These war bundles are kept in cedar [leaves?] mixed with medicine to prevent danger from just such a source. If a menstruating woman comes near a war bundle, her flow would increase and never cease and after a while she would die,<sup>1</sup> and only if the owner of the war bundle personally attends to her can she be cured. For that reason whenever a war-bundle feast is being given a woman is very careful, and even if it is a few days before her menstrual flow she will not go.

<sup>1</sup> This explains what puzzled the author for some time—namely, the fact that although contact with a menstruating woman destroyed the efficacy of everything holy, in the case of the war bundle the reverse was true and the woman was destroyed. Many of the Indians who spoke of this matter also seemed to believe it was the war bundle that killed the woman. From this account, however, it is perfectly clear that it is not the war bundle at all that killed the woman, but the poison to which the war bundle was wrapped. The war bundle is therefore no exception to the general rule, and it is only on account of the serious consequences that would accrue to so many people from any impairment of its power, and the care taken to prevent this by surrounding it with special medicines, that it offers externally an exception to the fatal effects of contact with a menstruating woman.

The menstrual lodge is never far from the lodge in which she lives. Indeed, it is within speaking distance, so that the occupants of her parents' lodge can hear her. All the utensils she uses are very small. The women stay from 4 to 10 days in the menstrual lodge. The older women stay out the shorter time because they are over it sooner. 841 343

It is said that if the young girls have any lovers they always come to the menstrual lodge at night. This is therefore the time for wooing. It is said that the girls cohabit with their lovers in these menstrual lodges. Those girls who have parents are attended by watchers, so that no unworthy men may visit them. They are especially guarded against ugly men, who are very likely to have love medicines. However, generally it is of no avail to struggle against such men, for they are invincible. 584 837 832

The women always take their blankets with them when they go to a menstrual lodge, for they never lie down but remain in a sitting posture, wrapped in their blankets. The women are always watched, so that when their menstrual flow comes everything is in readiness and lodge poles are placed around them and a lodge erected above their heads just about large enough to fit their body. They are not permitted to look upon the daylight nor upon any individual. If they were to look out during the day the weather would become very bad, and if they were to look at the blue sky it would become cloudy and rain. If they looked at anyone that person would become unfortunate. For four days they do not eat or drink anything; not even water do they drink. They fast all the time. Not even their own body do they touch with their hands. If they ever have any need of touching their bodies they use a stick. If they were to use their hands in touching their own body their bones would be attacked with fever. If they were to scratch their hands their heads would ache. After the fourth day they bathe in sight of their home. Then they return to their home and eat. (This, of course, holds only for those whose menstrual flow comes in four days.) If any women have to stay longer than four days they have to fast for that entire period. They always fast during this period and often some spirits blow them. When a woman who has stayed in the menstrual lodge for 10 days is ready to return to her lodge, she bathes herself and puts on an entirely new suit of clothes. Then her home is purified with red cedar leaves and all the sacred bundles and medicines removed. Only then can she enter her parents' lodge. As soon as she returns to her parents' lodge after her first menstrual flow she is regarded as ready to be wooed and married. 841 827

Thus the law here of our customs, the Hare, has willed it. At a least all the young girls nearing the age of puberty will be absent, but the old women, who have passed their climacteric, sit right next to the men, because they are considered the same as men as they have no menstrual flow any more. 881 581 825 886

If the Winnebago can be said to be afraid of any one thing it may be said it is this—the menstrual flow of women—for even the spirits die of its effects.

If the above account may be taken as a fairly accurate description of the customs connected with the menstrual lodge as they existed in former times, then one point must be regarded as of great interest, namely, that the women permitted their lovers to meet them there. So far as is known to the author, among other tribes having menstrual lodges it would have been considered a crime for any man to come near them. According to our informant the women were indeed guarded while they were in the menstrual lodges, but not so much to protect them against the intrusion of all men, as against the intrusion of unworthy men. From other information obtained, how- 831 841 888

- 841 From other information obtained how-  
584 ever, it appears that women were married to these same lovers after the former left the menstrual lodge, so that the presence of men in these lodges may be taken either as a part of the wooing or as one of the methods of marriage. Some theorists may be inclined to look on this feature of the practices connected with the menstrual lodge as a survival of a "women's house." To those the fact may be emphasized that it is only a few times in the life of a woman that such a feature exists, because she is married shortly after leaving the lodge.\*

## MARRIAGE

- 582 Girls were usually married as soon as they reached marriageable age, and the same was probably true of men. In most cases marriage was arranged by the parents of the young people, and it rarely happened that the latter refused to abide by the decision—a fact that seems to have been due not so much to implicit obedience as to the wise precautions taken by the parents in mating their children. If, however, the young people absolutely refused to abide by their parents' choice, the latter always yielded. In former times children were betrothed to each other at an early age. At the betrothal presents were exchanged between the parents of the prospective bride and groom. The girl was said to be *dohore'na*.

- 595 Generally a man took but one wife, although he was permitted to marry more than one if he wished. In polygamous marriages the second wife was usually a niece or a sister of the first wife. According to a very reliable informant it was the wife herself who often induced her husband to marry her own niece. This she did if she noticed that he was getting tired of her or losing his interest in her.<sup>1</sup>

- 585 There was no ceremony connected with marriage. As soon as the customary presents were exchanged, the man came to the woman's lodge and the marriage was consummated.

- 391 A man generally lived with his parents-in-law during the first two  
[583] years after his marriage. During these two years he was practically the servant of his father-in-law, hunting, fishing, and performing minor services for him. Many Winnebago interpreted these enforced services of a son-in-law as part of his marriage obligations toward his father-in-law. After the first two years he returned to

\* Were it not for the fact that his informant in this case was exceedingly reliable the writer would be inclined to regard with suspicion the statement as to the use of the menstrual lodge as a residence for lovers. It seems, however, that the very fact that the informant shows a great abhorrence of the measure would have prevented him from attributing to men intimacy with women at this time had there been any doubt in his mind on the subject. Nevertheless his statement on the point under discussion seems peculiar and the author would not be surprised if he had exaggerated greatly the number of men willing to leave the lodge and weakness incident on contact with women during the menstrual period.

<sup>1</sup> As one of my informants said, "A man can marry a woman and her niece. If the man is not steady and goes around with other women, it is customary for the wife to call her niece, and she would marry her aunt's husband. This is done to steady the man. In this way one or the other will always be with him. The same is true of sisters."

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## SYSTEM OF EDUCATION

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him what the old people do when they give a child a name, and what they say. All these things the old man told him. "It is good," he said, "for you to know these things so that if anyone comes to you and asks you for information you will be able to tell them something and will not have to behave like a fool. If you are asked to give a little child a name, this little child will really be a means of increasing your power. That is why you ought to give a feast for it and smoke the child's tobacco. You must also give the child a name for his dog. Give him the name Yellow-Tree for a male dog. The name Yellow-Tree is given for the following reason. When the Thunderbirds strike at a tree it looks yellow. Just as leaves wither so do trees wither when the Thunderbirds strike them. They then begin to rot and become very much discolored. That is why they give a dog this name. If you ever have to give a dog-name for a female child call it She-Who-Stays-In-Her-Own-Place. This is all that I wish to tell you."

## SYSTEM OF INSTRUCTION TO DAUGHTER

This is the way the old men used to speak to the little girls:

My daughter, as you go along the path of life, always listen to your parents. Do not permit your mother to work. Attend to your father's wants. All the work in the house belongs to you. Never be idle. Chop the wood, carry it home, look after the vegetables and gather them, and cook the food. When in the spring of the year you move back to your permanent settlements, plant your fields immediately. Never get lazy. Earthmaker created you for these tasks.

When you have your menses, do not ask those in your lodge to give you any food, but leave the lodge and fast and do not begin eating again until you return to your own lodge. Thus will you help yourself. If you always fast, when you marry, even if your husband had amounted to nothing before, he will become an excellent hunter. It will be on account of your fasting that he will have changed so much. You will never fail in anything and you will always be well and happy. If, on the contrary, you do not do as I tell you—that is, if you do not fast—when you marry he will become very weak, and this will be due to you. Finally he will get very sick.

My daughter, do not use medicine. If you marry a man and place medicine on his head he will become very weak and will not amount to anything. It may be that you do not want to have your husband leave you and this may induce you to use medicine to keep him. Do not do that, however, for it is not good. You will be ruining a man. It is the same as killing him. Do not do it, for it is forbidden. If you marry a man and you want to be certain of always retaining him, work for him. With work you will always

This is medicine used by women when their menstrual flow is not very good:

1. Tremanank'e, English unknown.
2. Wazi p'ara'ske abera, pine with flat leaves (?).
3. Wacutai abera, red cedar leaves.
4. Man'ka p'orop'oro abera, round medicine leaves.

All four of these ingredients are ground, mixed together, and then mixed with water. They are then drunk by any woman having trouble with her menstrual flow. After she has taken it she makes knots in the belt and ties it around her waist. As many knots as she makes that many days will it take her to get well. She also smokes herself with cedar leaves.

The next medicine that I wish to speak of is compounded as follows:

1. K'ewaxgu'u'sera, scent of a toad.
2. Waninku'te na'ntekera, heart of a red bird.
3. Hactee'kera, strawberries.
4. Wankeik na'ntekera, human heart.
5. Xawi'ja, a plant.

If this medicine were mixed with whisky and given to any person, the latter would surely die within a year. The frog that is used in this medicine becomes alive in the stomach of the person who drinks it and kills him. If he took the same medicine and mixed it with paint and then rubbed it over his face, all who looked at him would take a liking to him and give him presents, and the women would fall in love with him and want to marry him. The reason that the women become smitten is because they can not resist the sight of a ripe strawberry. The human heart in the mixture is the object that makes the medicine so powerful, and the red bird heart strengthens it.

Whenever these two, the human heart and the heart of the red bird, are used in medicines, the medicine is always remarkably efficacious.

If a woman makes fun of you and you feel hurt about it and want to revenge yourself, get one of her hairs and dip the root into this medicine and then tie it up. Hang the medicine bag in the woods and whenever the wind blows the woman will get lonesome for you and her head will ache. Finally she will get crazy. She will never cease talking about you. This is one of the medicines this man was blessed with. Some of them die from the effects of it. It is not a good thing, but the Winnebago thought that, it was a very great thing. (Now that they know the Creator, they know that it is bad.)

Here is another medicine that we have, and it is prepared in the following way: Four trees of a certain species are peeled near the roots lying on the east side. Then the second bark is also peeled. Then these are taken and boiled together with a square-stemmed weed. The whole mixture is used to induce vomiting. This vomiting would rid a person of a spell cast upon him which was preventing

him from killing game. In the particular case mentioned above the spell was the following: A man killed a deer, and a pregnant woman ate a piece of the intestine. From that time on the man was unable to kill any more deer. 755  
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The above medicine is used to break the spell of ill luck in hunting caused by the following actions: If a man cohabits with a widow, or if one who is a widower eats together with another person, or if he smokes out of the same pipe as another person. Not only would the medicine free him from his ill luck in hunting, but it would give him good luck in cards and speed in running. [589]

Here is an astringent medicine. It is compounded of a mixture of the "clear" medicine and the "plant that spreads itself on the ground." It is used for the following purposes. As an application for swellings, for illness after childbirth, and for general sores and eruptions of the skin. In case of illness after childbirth it is injected. For sores, etc., it is taken internally. 757  
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Here is another medicine, called bladder medicine. It is made of the roots of a certain weed. These roots are boiled and then drunk. If one is troubled with stricture, the drinking of this medicine will enable him to pass water immediately. The same medicine is used to alleviate a toothache and to stop too profuse a menstrual flow. [847]

Now this is another medicine. It is made of the leaves of a certain plant. These leaves are rolled up and then drunk down with water. The medicine is used for all stomach complaints.

Here is another medicine used for diarrhea and dysentery. It is made from the roots of a plant that has many thorns and beautiful white blossoms. The roots are scraped and the scrapings boiled and gulped down. At least a pint of this concoction must be taken. It can also be used as a mouth wash for those troubled with sore mouths.

We have another medicine used to rid a person of superfluous bile. This acts as a strong physic and not only cures a person of his indisposition but also gives him a great appetite.

Here is another medicine. It is called the medicine for burns. It consists of the leaves of a certain weed that is dried. If anyone has a burn, he chews some of this dried weed and then applies it to the burn. [752]

Here is also a medicine for private diseases, compounded of the following:

1. Doxieu'tekera hara, red willow bark.
2. Ma'sixu'tekeda hara, English unknown.
3. Nap'a'hira hara, sharp tree.

These barks are pulverized and mixed together with skunk oil. The next medicine I am going to describe is used in poisoning. It is called small-part-of-a-black-root-tree. It is used for many pur- 754  
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blessing last. Should your descendants perform the feasts in my honor well, I will bless them with life and victory on the warpath. Whenever you offer me tobacco I will smoke it. If you put on a kettle of food for me I will be thankful to you. When you put this kettle of food on the fire and offer me tobacco see to it that you keep away menstruating women . . . "

HOW THE DAUGHTER OF MANK'EREXKA REFUSED A BLESSING  
FROM DISEASE-GIVER<sup>23</sup>

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The daughter of Mank'erexka was fasting. She was his third daughter. She decided to fast during the summer. In her fast she was told that she was blessed and that on the following day a big deer would come across the waters for her to eat. Then she went to her father and said, "Father, I have been told to eat a big deer, and that to-morrow very early in the morning it will come out of the water." "It is good, my daughter. That deer has been given to you by the spirits and you may eat it."

Early the next morning a big deer came across the waters. "Let it be," the people said (to her). "As soon as it comes near we will chase it." So they got into a boat and chased it. Then they killed it and gave it to some other person instead of the young woman. "My daughter, what are you going to do? Are you going to eat the deer?" "No, father, if I were to eat the deer I would have killed it myself. But you people have killed it, so I will not eat any of it."

Then she rubbed some charcoal on her face and went to the place of fasting and said, "What you (the spirits) gave me others have taken away and eaten." Early in the morning she looked around toward the water. She was very weak, for she had not eaten for a long time. Nine days she fasted. She was saying to herself, "As soon as I see a deer I will tell the others and call my father." In the morning she went out in search of the deer. She was so weak that she could hardly crawl along. But she managed to reach the edge of the waters and, as she looked across, she saw a deer coming. So she immediately went to her father and told him. He got up immediately and, taking a spear, jumped into a boat, pursued, and speared it. Then the girl said, "Now I will eat." So they called her uncles, Wolf and Elk.<sup>24</sup> When they came she put tobacco in their hands and said, "My uncles, I have offered tobacco to the different spirits and asked them to bless me. Now I am about to eat and I would

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<sup>23</sup> The rest of the story is a description of a bear feast and how, in spite of the warning of the spirit-bear two menstruating women took part in the feast; how, thereupon, two bears suddenly appeared and killed them, and how far that reason the bear feast was given up.

<sup>24</sup> This account has been read in a literary model, but there is no doubt that it represents a real fasting experience. It is included here principally because it contains a number of extremely interesting features.

<sup>25</sup> These are the names of individuals.

THE BEAR CLAN FEAST (SECOND VERSION)

614 Informant, member of Bear clan: As soon as the first bear month  
796 is visible they have their feast. They do not use meat but products  
[805] of the earth. The feast is held at night, never in the daytime. The  
[825] people always save up food some time before giving the feast. The  
favorite dishes of the bear are sugar and blueberries. When they  
can not obtain these they use other vegetables. Indeed, any product  
of the earth is all right.

When they prepare to give the feast they get the food ready and  
have some tobacco on hand. On the first day of the first bear month  
they put on the fire some kettles with dried corn mixed with fruit and  
others containing green corn. The latter is boiled. They also have  
[203] ground sugar. When these are ready the feast attendant goes around  
the village to invite the people. When all have entered the lodge and  
taken their proper seats, then the host rises and addresses them:

614 "All my relatives who are seated here, I greet you. It is not through  
796 blessings of our own that we can always make offerings of tobacco.  
537 My grandfather was blessed by a spirit called Black Fur, a spirit who  
is in command of all the other spirits. This spirit told us that we  
could perform the ceremony in this way. It is for that reason we  
have made an effort to heat water for him.\* The first request we  
make is that if we ever go on the warpath, we may conquer. Our  
grandfather was also blessed with life by the bear spirit† and he told  
him that he would grant him and his posterity whatever they asked.  
[782] We shall therefore send to this spirit a pipeful of tobacco, two kettles  
full of food, and some tree sap.‡ So much will we send him, accom-  
panied by an offering of tobacco.

"As soon as the attendant gets everything ready the feasting will  
begin."

Then the attendant puts food in every plate, and when he has  
finished the host speaks again.

[264] "Relatives, it is said that when the plates are supplied to you  
filled with food, then you should begin to eat. Do not, however, use  
your right hands in eating."

The host tells the feasters to use their left hands in eating, and they  
obey him. Before starting to eat all the fires are put out and the  
people eat in the dark.

614 In the spring of the year this feast is given again. Twice a year  
796 it is given.

The feast\* was always given with some choice dried corn that had  
been put away for this event. Once when it was time to give the  
[847] feast in the first bear month, the two daughters of the man who was

\* Well soup and prepared food in general.

† Black Fur is apparently a ceremonial or provision for war.

‡ Ceremonial name for maple sugar.

• What follows is an account of why this particular feast was discontinued.

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## CEREMONIAL ORGANIZATION

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to give it had their menses and were fasting. When the feast was about to be held there was no food and their mother gave the girls some of the sacred food and the unclean girls boiled it and ate it.

The following spring when the girls were out helping their mother tan some hide a bear approached them and tried to kill the girls. The old woman fought the bear off as best she could, but he paid no attention to her and tried to get at the girls. Finally he killed the girls. Then the old woman attacked the bear and finally threw him down and killed him, using her tanning stick as a weapon.

Now this bear was not an ordinary bear such as live on this earth, but his body was covered with blue clay. He had come out of a spring of water shortly before he came to this place. The girls had eaten sacred food when they were unclean, and that is why this bear came and killed them.

Since then that particular band has stopped giving this bear feast.

## THE SNAKE CLEAN FEAST

When a person wishes to give a snake feast, four chickens must be obtained. The nephew of the feast giver is then told to prepare these chickens and make the general preparations.

The feast is given in the fall, just as the snakes are supposed to go into their winter quarters and close their doors. The winter is their night, and then they go to sleep.

Shortly before the feast begins the host takes out a bundle containing four snake skins—a yellow-snake skin, a rattlesnake skin, a blow-snake skin, and a bull-snake skin. In honor of these he gives his feast and makes his offerings.

As the fall of the year is to the snakes the same as our evening, the Winnebago give this feast in their honor then, in much the same way as we have our supper before retiring for the night. The snake skins are representatives of the first four snakes Earthmaker made and which he pierced through the earth in the direction of the east. The snake skins are kept to represent the four original snake-beings and to keep evil away from homes. That is why offerings are made to them. Four men only are invited to this feast (as main participants), and they must each eat a chicken.

The host himself opens the door for the snakes. In front of him, next to the fireplace, he makes four holes in the ground, thus opening the door for them. There he likewise places tobacco for them. First he pours tobacco in the fire, for the fire is the mediator between the people and the spirit. The fire tells the spirit the wishes of the people and is, in general, in charge of the members of the tribe. For that reason they always pour tobacco upon it.

Now the host rises and speaks. "Grandfather (fire), you who stand in the center of the lodge, I offer you tobacco, for you are the interpreter (between the spirits and human beings), and I know that

### §3. *Fasting*

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At this stage of life I secretly got the desire to make myself pleasing to the opposite sex.

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The Indians then lived in their old-fashioned lodges. Women, however, whenever they had their menses, were placed in special huts. There the young men would go to court them at night when their parents were asleep. I used to go along with the men on such occasions, for even although I did not enter any lodges but merely accompanied the older men, I enjoyed it.

My parents were greatly in fear of my coming into contact with menstruating women so therefore I went with these men secretly. My parents were even afraid of having me cross the path over which a menstruating woman had passed. They worried so much about it at that time, because I was to fast as soon as autumn came. They did not wish me to be near menstruating women, for were I to grow up in their midst I would assuredly be weak and of little account. Such was their reason.

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Before long I started to fast again together with an older brother of mine, both day and night. It was during the fall moving, and several lodges of people were living near us. There it was that my elder brother and I fasted. Among the people of the other lodges were four girls whose duty it was to carry wood.

## *Fasting*

Whenever these girls went out to get wood my older brother and I would play around with them a great deal. We did this even although we were fasting at the time. Of course we had to do it in secret. Whenever our parents found out we got a scolding and so did the girls. At home we were warned to keep away from menstruating women, but we ourselves always sought them. [159\*] [785] [861] [841]●

After a while some of the people living in the lodges moved away and we were left alone. They moved far ahead of us. We ourselves were to move only a short distance at a time. My father and my brother-in-law went out hunting and killed seventy deer between them, so that we had plenty of meat. [159\*] [724]

When the girls with whom I used to play moved away I became very lonesome. In the evenings I used to cry. I longed for them greatly and they had moved far away!

Soon we got fairly well started on our way back. We moved to a place where all the leaders used to give their feasts. Near the place where we lived there were three lakes and a black-hawk's nest. Right near the tree where the nest was located, they built a lodge and our war-bundle<sup>10</sup> was placed in it. There my elder [787]

<sup>10</sup> The war-bundle was the most sacred object among the Winnebago. It consisted of dried animal skins, other parts of animals, reed flutes, etc., all of which had some symbolical meaning. The various animal remains, for instance, were supposed to give the owner the powers of these animals, the sound of the reed flutes was supposed to paralyze his enemy and make it impossible for him to walk. Each clan possessed at least one such bundle and whenever the tribe went on the warpath, this bundle was carried on the back of some [778] [825] [614]

### *Crashing Thunder*

There my elder

\*159 brother and myself were to pass the night. It was  
789 said that if any one fasted at such a place for four  
nights, he would be blessed with victory and the power  
to cure the sick. All the spirits would bless him.

[776] We were told the following would happen to us. On  
the first night we would imagine ourselves surrounded  
by spirits whose whisperings we would hear outside of  
the lodge. The spirits would even whistle. I was told  
that I would be frightened and nervous and that if I  
still remained there, I would be molested by large mon-  
sters, fearful to look upon. Even the bravest man  
might well be frightened. Should I, however, manage  
to get through that night I would then on the following  
night be molested by ghosts whom I would hear speak-  
[775] ing outside. These ghosts would say things that might  
well cause me to run away. Towards morning I was  
told these ghosts would even take my blanket away  
from me. They would grab hold of me and drive me  
out of the lodge and not stop until the sun rose. If I  
was able to endure a third night, then I would be ad-  
[776] dressed by the true spirits. They would bless me and  
say, "We bless you. We had really intended to turn  
you over to the monsters and bad spirits and that is  
why these approached you first, but you overcame  
them and now they will not be able to take you away.  
Now you may go home for we bless you with victory

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individual esteemed for his bravery. The power of this war-bundle  
was such that it would kill anything or anybody who approached  
it, the only exception being a menstruating woman. For this reason  
the war-bundle was always carefully guarded and protected and  
women were not allowed to see it or come anywhere near it.

## *Fasting*

although the feast was supposedly given in our honor, we were placed on one side of the main participants. After the kettles containing the food had been put on twice, it became daylight and the feast was over. 159 \*  
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The following spring we moved to the Mississippi in order to trap. I was still fasting and ate only at night. My brothers used to flatter me, telling me that I was the cleverest of them all and, in consequence, I used to continue fasting although I was often very hungry. In spite of my desire to fast, however, I could not resist the temptation of being around the girls. I wanted always to be near them. They were generally in their menstrual lodges<sup>13</sup> when I looked for them. My parents did not wish me to go near the girls then but I went nevertheless. [221]  
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[152]  
[185]  
[865]

My parents told me that only those boys who had no connection with women would be blessed by the spirits. Throughout this time my sole wish was to appear great in the sight of the people. To be praised by my fellowmen was all I desired. And I certainly received what I sought. I stood high in their estimation. That the women might like me was another of the reasons why I wanted to fast. But as to being blessed, I learned nothing about it, although I went around with the air of one who had received many blessings and talked as such a one would talk. [156]

<sup>13</sup> Any contact with menstruating women, or even with objects in any way connected with them, will, it is the firm belief of the Winnebago, destroy the power of sacred objects or individuals temporarily sacred. Fasting youths were regarded as such. [841] •  
[778]  
[185]

## *The Teachings of My Father*

knowing what is the right thing to do. Ask for this instruction, my son. It is not a matter requiring a few moments; it is something that must be thoroughly learned. You, too, must learn it. 159\* 867 5M

To a girl the following was told:

My daughter, as you travel along the path of life, listen to your parents. Do not let your mother work. Attend to the wants of your father. All the work in the house belongs to you. Do not shirk it. Chop wood, pack it; look after the gardens; gather the vegetables and cook them. When you come back to the village in the spring, plant your fields immediately. Never get lazy, for Earthmaker created you to do these things. 867 593 [462] [221]

My daughter, when you get your menses, do not ask those in the house to give you any food. Fast and do not eat until you get back to the family lodge. If you act thus, you will be fasting for your seat, for your position in life. You can only keep this seat by fasting. Then when you marry, even if your husband has been a good-for-nothing before, he will become a good hunter. You will have accomplished this for him. You will not fail in anything and you will be happy and contented. If, on the contrary, you do not do as I tell you, then when you marry, you will weaken your husband. After a while he will become sickly and it will be your fault. [841] • [185]

It is not good to use medicine. If you marry a man and place medicine upon his head, you will weaken him and he will not amount to anything. It may happen that you do not want your husband to leave you and that after reflecting on the matter, you place some medicine on his head, to prevent him from leaving you. This is not good. You 867 593 832

[69]

§8. *Courting*

\*159  
584

It was at about this time that I desired and tried to court women. I did not, however, know the proper thing to say. The young men always went around at night to court. During the day I used to mix with the women but when evening came I did not know what to say. I had, however, a brother who was a very handsome man and he offered to take me along so that I could learn. One night therefore I went along with him. We went to a girl who was having her menses at the time, a young girl. At such times the girls are accustomed to live apart from the rest of the family. We were very cautious about the whole matter because these girls were always carefully watched by their relatives. The relatives knew that it was customary for the young men to attempt to court the girls then. Now one of the precautions frequently taken was to pile sticks and branches about the lodge so that it would be difficult to enter. If then a person tried to enter one of these lodges he was likely to make some noise moving the branches and thus awaken the people living in the larger lodges near by. They would, of course, run to see what was the matter.

• [841]

It was to such a place that we went. After working at the obstacles placed near the entrance for some time,

# *Crashing Thunder*

\*159 After a short time she came back all dressed up and  
584 ready. She had on a waist covered with silver buckles  
301 and a beautifully colored hair ornament; she wore  
many strings of beads around her neck and had brace-  
lets around her wrists. Her fingers were covered with  
[242] rings. She wore a pair of ornamented leggings and  
[531] ornamented moccasins with wide flaps. In each ear  
she had about a half dozen ear-holes and they were  
full of small silver pieces made into ear ornaments.  
[300] She was painted, her cheeks red, and the parting of her  
hair red. She was all dressed up.

\*159 I came to her on horseback. Then we rode together.  
584 We were not going to return to the place from which I  
had started that night, because I had been previously  
asked to sing at a Medicine Feast at a place on our  
way home. On the way I therefore hid the girl near  
the place where the feast was to be given.

The girl had a red blanket, and I hid her under a  
small oak bush. Unfortunately it rained all that night  
and the next morning, and when, early in the morning,  
I went to where I had hidden the girl I found her still  
there, but soaked through and through from the rain.  
Her paint was smeared all over her face in such a way  
that she could hardly be recognized. When we arrived  
\*159 home my grandfather's wife came out to meet us. She  
584 helped the girl down from the horse and took her into  
the lodge. Then we ate and when we were through the  
girl took off her clothing and gave it to my grand-  
parents who in return gave her other clothing. After  
the girl had stayed there three nights she had her  
• [841] menses and had to go to her special lodge and sleep  
there.

796 out design. There he lay without motion or  
575 sign of life, and the dance was resumed  
158 around them. After a time he was brought  
out of this mesmeric or clairvoyant state, a  
medicine bag was put in his hands and he  
at once had power to strike any one down as  
he had been. The person who stayed by the  
Judge was thus struck down. He felt of his  
arm and wrist and found them perfectly rigid.

796 They told the Judge before they admitted  
575 him to this ceremony that while he was  
783 there he must think no evil thought. If he  
did, his life would be in danger from the  
spirits. No impure person is admitted to  
witness these ceremonies, no woman in the  
menstrual period, no woman pregnant or  
recently delivered, no intoxicated or intem-  
perate person that is under the influence of  
liquor is allowed to attend. The proceedings

[756] in the sweat lodge were not seen by him as  
none but medicine men were allowed there.

796 The ceremonies commenced at 8 in the eve-  
575 ning and lasted until day break next morn-  
ing. The Judge confirms my former opinion  
that this is purely a religious rite, and a re-  
ligious organization, having but little to do  
with the uses of medicine proper. The roots  
and herbs are one thing, but the ceremonies

[755] and incantations which are the real reme-  
dies are quite another. They call it the  
Spirit Dance, or the Divine Dance. The  
[171] Judge informs me that he has witnessed the  
same thing among the Sauks and Foxes.

[Winnebago Burial]

764 He also mentioned the fact that he wit-  
nessed the burial of a Winnebago some  
years ago. He was set upon a natural mound  
and house made over him, food and some  
personal articles laid by his side, after which  
the whole was covered over with earth, ex-  
cept a small hole or chimney was kept open

[775] from the top down into the house. When  
[P. 60 (C)]